Vol. II. No. 4

YALE DIVINITY QUARTERLY.

Published by
The Students of the Divinity School of Yale University.

EASTER NUMBER, APRIL 1906.

TABLE OF CONTENTS.

CO-OPERATION ON MISSION FIELDS, . . 121
ARTHUR H. SMITH, D. D.

THE INSTITUTE OF ARCHAEOLOGY IN JERUSALEM 124
PROF. BENJAMIN W. BACON, D. D.

MARRIAGE AND DIVORCE, ... 128
CHARLES L. HILL, L.L. B. YALE '97.

A STUDY OF THE CRIMINAL, ... 134
REV. WM. HENRY HAYES, EX. '01.

FACTS FORCING CHURCH FEDERATION, . 139
E. TALMADGE ROOT, B. D. '90.

IN PROFESSOR HARNACK'S SEMINAR, . 143
GEORGE D. CASTOR, DWIGHT FELLOW, '04.

YALE DIVINITY MEN IN WISCONSIN, . . 146
EDWIN A. RALPH, B. D. '03.

NOTES ON RECENT THEOLOGICALL BOOKS, 148

EDITORIAL, ... 151

SEMINARY NEWS, ... 153

ALUMNI NOTES, ... 154

Entered as second-class matter May 28th, 1904, at the Post Office at New Haven Conn., under the act of Congress of March 3, 1879.

The Theological Department

OF

YALE UNIVERSITY

(The Yale Divinity School)

Offers exceptional opportunities for regular and special instruction for theological students, or for those who desire to lay a broad foundation for the work of teaching. The Divinity quadrangle comprises a group of buildings which afford a complete and independent equipment for theological purposes, while being situated in the heart of the University, with convenient access to all its advantages, in the use of which there is no restriction.

The eighty-fourth year began September twenty-eighth.

For information address the Secretary of the Faculty,

PROF. GEORGE B. STEVENS,

Drawer 4, Yale Station.

Yale Divinity Quarterly.

VOL. II. APRIL, 1906. NO. 4.

CO-OPERATION ON MISSION FIELDS.

ARTHUR H. SMITH, D. D.

IT was a suggestive saying of Macaulay, that minor religious distinctions disappear in presence of a man who worships a cow. He who is once confronted with the dense populations of non-Christian lands, readily becomes convinced of the necessity of diminishing the passive resistance to Christian ideas by every means in his power. While this is not an inevitable or a universal experience, it can scarcely be doubted that the tendencies to cohesion and co-operation are much stronger in foreign than in Christian lands, and these tendencies are steadily on the increase. As instances may be mentioned the union of the English Presbyterian and the Dutch Reformed Churches in Amoy, and their missions, more than a generation since. The highly conservative gentlemen who managed in New York the affairs of what was compendiously and euphoniously styled "The Reformed Dutch Church of North America in China" were much scandalized when this simple and rational plan of union was outlined to them by their missionaries on the field. They forbade it—doubtless, in their view, "to the greater glory of God." But the reply of the missionaries was immediate and explicit:— if the union was to be blocked by home action, all their forces on the field threatened to resign at once. Under this unique "boycott" the union was completed, and has worked admirably ever since. But for a similar opposition on the home end, all (or nearly all) the Christian churches in Japan might long since have been federated, as indeed, those of Presbyterian polity were, and are. The rationale of minor ecclesiastical differences is in missionary lands practically non-existent, and to natives of other lands than ours, practically incomprehensible. In the Chinese Empire the great Boxer cataclysm of 1900 reducing much organized missionary work to ruins, precipitated the inevitable and pressing question, by what means the missionaries could increase their efficiency

by the elimination of waste, and by developing the spirit of aggressive union. Even in parts of China not directly affected by Boxerism this movement has been felt. Northern and Southern Methodists have united in one great publishing house in Shanghai, after what at first appeared to be hopeless disunity.

In like manner northern and southern Baptists, as well as northern and southern Presbyterians have recently combined their heretofore disintegrated forces in one union theological seminary for each denomination, a gain in economy, but yet more in *esprit du corps*, and as an object-lesson. At a delegated meeting held in Shanghai in October last, all the numerous Presbyterian bodies working in China, to the number of eleven, voted to organize themselves into a general body with presbyteries, etc., for the main divisions of the Empire, in the hope of combining into one great body all the Presbyterians in China. The small and disunited fragments of such an organization already begin to feel the sense of a new life and the 'promise and potency' of future success.

As a result of a generation of contact and mutual respect, inspired with a desire more fully to enter their great field, the American Presbyterian Missions and the English Baptist Mission in Shantung have definitely united their educational plants the former holding the union Shantung College at Wei Hsien (now opened as 'a port') and the latter managing the union Theological Seminary at Ch'ing Chou Fu. In each institution, the *other* mission is represented by a professor, and all pupils, to their mutual benefit, are received on equal terms. It is not to be supposed that an experiment of this kind on a large scale (the Theological Seminary alone having some 120 students, about half from each mission) in which English and American systems of teaching must to some extent collide, can be worked without more or less friction. But the reciprocal advantage is so great, the step so evidently in advance, that it may be considered as an assured success.

An even more striking instance is found in the north of China where the American Board Mission, the London Mission, and the American Presbyterian Mission have joined their forces in a great union educational work. The American Board furnishes the Arts College at T'ung Chou near Peking, an institution which

has been the gradual evolution of forty years' experience. The London Mission (English and Congregational) has built a house and provides one professor. The American Board relinquished the Theological Seminary at T'ung Chou to the Presbyterians, who are putting up new buildings in Peking, where the American Board is in turn represented by a professor (Dr. Chauncey Goodrich). The former institution is called the North China Mission College, the latter the North China Union Theological Seminary. Besides this the three missions cöoperate in education for Chinese girls. In Pao Ting Fu the girl's school is conducted by Miss Newton (Presbyterian) and the American Board pupils are all sent there.

In Peking the American Board Bridgman School has become the preparatory department of a recently developed Woman's College, having in all about a hundred students. Its graduates are fitted to take charge of schools for girls and thus repay their debt by instructing a younger generation. This institution is styled the North China Union College for women. A few weeks ago still another important school has been opened, called the Union Medical College of Peking, in which the three missions mentioned are joined by the American Methodist Episcopal Mission, each furnishing instructors and lecturers. The Empress Dowager two years since, contributed 10,000 taels (ounces) of silver toward the project in gratitude for medical help received for one of her favorites. The influence of such an institution at the capital of the Chinese Empire must be great and cumulative.

Initial steps have recently been taken looking toward a general *federation* of mission work in North China, especially in an agreement upon common terms for God and the Holy Spirit; common designations for domestic and street chapels; the preparation and use of a union hymn book; rules to prevent discontented or unworthy members from exploiting different missions, and especially the delimitation of territory so as to diminish friction and as far as possible eliminate waste. While these steps are largely tentative, there is every reason to believe that the mission fields are in all such movements not only fully abreast of the home churches, but very far in advance of them. When principles which are in general assured as axiomatic abroad are accepted and adopted in our own land, the work of the churches as a whole will be far more effective than it now is and the millenium nearer.

THE INSTITUTE OF ARCHAEOLOGY IN JERUSALEM.

PROFESSOR BENJAMIN W. BACON, D. D.

IT is pleasant to be able to date from a real Institute, and not the mere back room of a hotel. True, this is no more, as yet, than our "own hired house:" not the handsome building specially erected for the purpose by the School of Archaeology on its own premises, which is the goal we aim at. But it is a very well built stone house, in European style, in the very best situation possible, and though quite small, very conveniently arranged. Hereafter visitors to Jerusalem who wish to know something more of Palestinian history and archaeology than what the average tourist learns from guidebook and dragoman, will not be driven to exclaim: "American School of Archaeology! why, I did not know there was such a thing." Our modest shingle is not yet put up, but it will be of substantially the same appearance as Professor Dalmans' some 200 feet away, "Deutsches Evangelisches Archaeologisches Institut." Only here we are not "Evangelical"; only scientific, without any ecclesiastical axe to grind. News has just reached us that Professor Lyon of Harvard is to be the next director: so all things considered we shall not be ashamed to meet comparison. The importance of the change of quarters to the dignity and usefulness of the school can be appreciated from the form of the report that is now current in Jerusalem: "The Americans are *founding* a school of archaeology in the Frank quarter."

We are indeed in the very centre of that Europeanized district which stands in such marked contrast to the narrow, crooked, filthy streets of the Moslem city within the walls. Between us and it extends the broad, park-like compound of the Russian politico-ecclesiastical establishment, with its well-kept walks and trees and its handsome buildings for church, mission-school, hospices, hospital and consulate. Opposite us is the British Consulate; adjoining that is the German Archaeological school and Swedish Consulate; next door, across our open lot, is the German

Diaconissen Hospital and German Consulate; opposite that the British Hospital; and so the foreign buildings run. On holidays we see around us the flags of seven different Christian nations, including the Abyssinan, which floats from some of the handsomest buildings of all. The incessant marvel here is how the squalor and disease and superstition can perpetually keep so far ahead of the innumerable eleemosynary institutions maintained by scores of orders and as many churches and governments. In point of fact Jerusalem lives on alms and tourist money. If benevolent institutions for the lame, the halt and blind do not actually attract the evils they seek to cure, as they might seem to from the multitude of cases, it is certain that such is the tendency of alms-houses, and equally certain to every observant traveller in Bible lands that ecclesiastical schools may sometimes have an analogous reaction. Superstition fattens and grows apace where scores of sects are competing with one another to exhibit to their devotees tangible evidences of their faith and relic-mongering is an ever-present temptation. It is hard to decide which is the more marvelous: the indefinite capacity of the Oriental for inventing things to show for *bakshish*, or the indefinite voracity of the pilgrim for pious—or for that matter impious—legend. How we used to marvel at the medieval export of relics from Palestine, bushels of old bones—those of saints were held to be distinguishable by their spicy fragrance!—cords of wood of the true cross, miscellaneous souvenirs of the Virgin and Saints. These have still a flourishing sale, but prices have fallen because the purchasers are now only the poorest and most ignorant. The Russian pilgrims, for example, buy for a few paras pebbles picked up in a field on the road to Bethlehem, as Virgins' pease, i. e., pease turned to stone by the Virgin's command according to one of the legends. Today the same forces are still operative as in the medieval period, but they take a different form. Instead of exporting the relics to the devotees, the devotees are imported to the relics. Pilgrimage, which was once a rare privilege or a great and exceptional act of devotion, is now made by wholesale. The vast numbers are still the poor, ignorant and credulous, but the most profitable pecuniarily are the Cook's tourists with far more to spend—and in the matter of credulity by no means so superior to the Russian pilgrim as you would imagine. And

ecclesiastical institutions do not all escape the current infection, though their "exhibits" correspond, of course, to the degree of their enlightenment.

It is this change of conditions which has produced the vast difference in the Palestine of to-day from that of 50, or even 30 years ago. Let us say rather the Palestine of the tourist and pilgrim region. The rest is unchanged. Everywhere that a sacred site was pointed to by older legend, everywhere that a new site could be invented by pseudo-archaelogy, from the half-dozen Emmauses to Gordon's Calvary, high stone walls enclose what was once open ground, and in most cases elaborate shrines are reared like the gaudy Russian blue and gold chapel in their new Garden of Gethsemane. Everywhere that fancy has pointed out a foot-print in the rock, that an amateur archaeologist or ecclesiastic has conjectured a sacred site, everywhere that the plough or the spade has turned up an old tomb or bit of sculptured stone, straightway an identification, an advertisement, a chapel, a high stone wall, iron gate and *bakshish*. Hence the tremendous boom in Jerusalem real estate, the frantic scramble of the various orders of Latins, the various orders of Greeks, of the Abyssinians, the Armenians, the Copts, the Syrians, the Jews, "devout men from every nation under Heaven dwelling at Jerusalem," for land. Most of all it is profitable to buy the hid treasure of an old tomb, cistern or any other point of attachment for a legend.

Hence also one of the needs for a simple school of critical archaeology, with no relics of its own, either for sale or for exhibition, and no interests ecclesiastical or political. How one craves here the cooling draught of pure historical interest! How one rejoices to have access to trustworthy authorities in printed and oral form! From these the student or studious traveller may learn first of all what *not* to believe; how not to be fooled and imposed upon by the swarms of dragomen and tourist parasites of all sorts. Later he may come to penetrate through all the seemingly hopeless incrustation of centuries of this kind of delusion and relic-mongering down to the few really trustworthy facts. These, alas, are now few indeed and almost irrecoverably hid under the rubbish of centuries of false identification, half of it well-meaning self delusion, the other half mere trading on credulity.

Doubtless there are other and far greater services to be per-

formed by the School, especially if, as time goes on, it obtains the means and the opportunity to excavate. The expeditions already made during the current year in Lebanon, Phoenicia and Egypt, and that to be made about March 20th up the East Jordan country to Banias (Cæsarea Philippi) across to "the coasts of Tyre and Sidon" and down again through upper and lower Galilee, Samaria and Benjamin, will give the pupils, we hope, occasion to feel that their time has not been misspent here in place of a stay at the universities of the Continent. Even under a temporary Director, not an expert in either archæology or Semitic languages, much can be accomplished. A year in Palestine forms an admirable supplemental to University study in Semitics and Biblical archæology. For the library of the School is admirably selected and can be very largely supplemented by the well-filled shelves of the two Latin establishments, Franciscan and Dominican. Besides these there are the interesting archives of the Greek Patriarchate, still cherishing among other interesting manuscripts, Bryennios' wonderful discovery of the *Teaching of the Twelve Apostles*, and the only half explored manuscript treasures of the Armenians. Expeditions can be made from Jerusalem more easily than from any other centre, and in so minute a country a multitude of sites of unrivaled interest can be visited and explored within a very brief time. Such field work in archæology, even at a time when the various excavations in progress are temporarily suspended, is a kind of laboratory practice indispensable to the students of Oriental history. Needless to add that the place to study Semitic languages is where they are actually spoken.

It is when the School can be placed in charge of a permanent resident Director that its advantages will most clearly appear. The resources of Jerusalem as a place of study and research are unique when one has learned how to obtain access to them. When the clamorous appeals of the spurious are silenced at last; and one has found that indispensible go-between (so rare that some despair of his existence) the native who can be trusted to provide the means of transportation at normal rates to a given place, it will be possible to advance beyond mere touring toward actual exploration. Above all when the School has established settled relations of confidence and mutual service with the mis-

sionaries and other European residents scattered through every nook and corner of Syria it will be possible to know what is taking place in every direction round about through chance discoveries of objects of archæological interest and value. But all this can be done far better when besides having a settled habitation and a name of its own, the Institute has also an experienced archæologist and Semitic scholar, preferably an experienced excavator as permanent Director.

If in addition the building leased or erected has room to accommodate pupils as well, it will be strange if something of the stream of fellowship men which now overflows annually across the Atlantic to Germany shall not rather seek the sunnier shores of the Mediterranean, and the mountain ridge whose scenes have meant more in human history than all the world besides.

Jerusalem, Feb. 10, 1906.

MARRIAGE AND DIVORCE.

CHARLES L. HILL, L.L. B., YALE, '97.

THE object of this paper is not to settle all the problems connected with the subject or even to treat any phase of it exhaustively, but simply to make a plea for the exercise of common sense and Christian charity in the consideration of this many-sided and difficult question. That the gospel is emphasized as more important than the law in reaching an ultimate solution, ought not to need any apology or justification.

Nor is it here proposed to discuss in detail that phase of the question which hinges upon the words of Jesus as the final settlement of the whole matter. It is not to be inferred however, that his words are unimportant. The principle for which he was contending is still valid and always will be. The full significance of his words involves the recognition that he was not laying down a church or state law, but was endeavoring to inculcate a principle, preaching in the spirit of Malachi "The Lord hateth putting away."

A competent authority* asserts that Jesus was "speaking to a question of his age, namely: Is the common dismission of wives by husbands allowable? He condemns the custom as contrary to the sacredness of marriage." There is nothing to suggest that he had in mind the modern habit of wives putting away their husbands. It is clear also that "Jesus here says nothing on the question, on what grounds a state may authorize divorce."† And therefore the words "of Jesus leave the Christian statesman absolutely untrammeled to legislate on this subject simply and solely for the highest interests of the family, the state, and social order." The teaching of the Master is not magnified by exalting the letter and forgetting the spirit.

A remedy much insisted upon by some as the needed panacea is a national divorce law. This is the method of physical compulsion and force. It is hardly needful to add that it was not the method of Jesus. Statute laws do not bring in the millenium. Says Gov. Folk: "There has been too much of making laws to please the moral element and then not enforcing them to please the immoral element." It is comparatively easy to get laws enacted, it is quite another matter to get them enforced. Laws that are not backed up by an intelligent public sentiment are better left off the statute books. It is here that a stringent national law would fail and in just those places where it is thought to be most needed, the sentiment in regard to divorce varying so greatly in the different states.

The chief objection, at the present time, to a national law forbidding divorce except for adultery, is not that it would require an amendment of the Constitution, but that it would be constantly evaded. A national law covering certain aspects of both marriage and divorce would be a great gain, but as a panacea for all marital ills it is a mirage in a desert of barren thinking. The world may be regulated but it cannot be revolutionized by any statute laws however strict or universal. The power that transforms society and human relations comes from within and above.

The church cannot consistently urge uniformity among the states when there is so great diversity in the various denomina-

* Prof. Geo. B. Stevens, "The Teaching of Jesus."

† Prof. Benjamin W. Bacon, "The Sermon on the Mount."

tions. The Church Universal might well come to some common agreement and speak as with one voice and one message on the subject, and then there might well be exhortation to the states to follow its lead. At present, the Catholic Church forbids any and all divorces, the Episcopal Church permits only those for adultery, the Reformed Church sanctions those for adultery and desertion, and every Congregational minister is a law unto himself.

Meantime the states enact those laws which seem to be demanded by common sense and the welfare of their citizens. The states which allow divorce for various causes are not wilfully seeking to destroy themselves. In general they respond to public opinion. If a state allows divorces it is because a majority of the people believe that it is the part of wisdom and justice. South Carolina is the only state which has adopted the point of view of the Catholic Church, and her experience raises no presumption in her favor, for other states are willing to grant her citizens that which they are denied at home. Separation of church and state does not mean that there cannot be co-operation and mutual helpfulness. The welfare of each must go hand in hand with that of the other.

It is noticeable in many discussions on the divorce problem that all the talk is about remedies and practically nothing is said about prevention. And is not also the church silent upon this aspect of the question? The Catholic Church which forbids divorces absolutely, not only has nothing to say about preventing undesirable marriages but, as the author of The Undercurrent tells us, actually whispers in the ears of its parishioners— "Marry early, lest ye sin." The evil is not so much in divorce as in the church and state allowing without a word of protest any and everyone to get married. Having permitted this, it is the height of injustice to say that there shall be no avenue of escape from cruelty, deception, and fraud. A good deal of the wisdom of human experience is expressed in the proverb— "An ounce of prevention is worth a pound of cure." Free and unlimited marriage demands some safety valve.

The relation which is entered upon in the married state is most vital and sacred. It is conceived in various ways. Some regard it as a civil contract, some as a status, and others as a sacrament. Vitally conceived, the relations of life are sacred in

themselves rather than because of any outward circumstances. Church membership is sacred because of the relationship itself and not because of the initiatory service. The marriage ceremony is not a magic rite, and the sanctity of marriage is inherent in the institution itself, and it depends on the parties themselves how sacred the relation becomes.

Marriage is a sacred institution and no one should minimize it or make light of it, least of all the minister, but there should be a clear recognition of the true basis on which its sanctity rests. The true conception of marriage is neither that of the "bleak and frigid zone of civil contract," nor that of the sacrament. It is between the two, but different from both, and higher than either. It is the will of God that twain become one flesh. Jesus did not appeal to any human laws, institutions, or ceremonies. His concern was with the ethical principle involved, and he constantly held up the ideal as the only thing with which people should be satisfied. But while striving for the ideal he never failed to recognize that much must be conceded to the hardness and weakness of men's hearts.

As to what disrupts the marriage bond, the question may be answered legally, ideally, or practically. Legally a marriage is a contract, and a divorce is the annulment of it, a breach of which has been caused by one of the contracting parties. Legally a person has the right to be divorced and remarried in any state which permits it. Ideally the marriage bond is indissoluble. Ideally it is a relation entered into once for all, never to be broken and never to be discontinued. Practically there are many things which poison the family life and make the name home an idle mockery. It is not always the physical sin that is more unendurable than the refined tortures of an educated mind. "Sins are committed against helpless womanhood far worse than conjugal infidelity." The physical sins are not the most heinous in religion. The same principle ought to be recognized in the realm of morals and in society.

And then, in refusing to marry people, even those who have been divorced, a minister must consider the alternative. Justices of the Peace are not always accessible. And if they were, there ought not to be two standards of right and wrong, one for the minister and another for the Justice. Many ministers testify that

they have married couples because of what would have happened in the event of their refusal. By refusing what the state would allow, a minister sets himself up as a judge and in some sense becomes responsible for what follows. A refusal by a minister may influence persons to live together without being married. If a man has done a girl a great wrong and is willing to right it by marrying her it would be a sin for a minister to refuse his sanction.

What then is our conclusion? A question of this kind should not be considered without reference to its historical growth and development. It is not to be decided off hand, on *a priori* grounds, or according to some ready made formula. Each case should be examined separately and decided on its own merits. A minister should sometimes refuse to marry, but the strong moral grounds should be clear. The law of the land must be followed and obeyed in spirit as well as in letter. A minister must decide how far his moral obligations go beyond his legal duties. Beyond what the state requires or permits he should go with caution. If there is no license to guide him, he is justified in making a more thorough investigation, but when the state issues one, "it is quite too late to ask, and he has ordinarily no right to ask, whether these people are likely to establish a happy home. His duty is ordinarily to do what little he can to make happy and useful the home which already has the sanction of the law."

What disrupts the marriage bond and destroys the sanctity of the home in one case may not in another. Some can overlook and forgive what others cannot. The state should protect itself from the marriage of those who are incompetent, criminal, and diseased, and to this end public opinion should be aroused. The best welfare of mankind is not promoted by universal laws enforced in an arbitrary way and with unchanging methods. Certainly no one is required to be more exacting than Jesus would be or his spirit demands. He who submitted to the laws of his time would condemn no one who follows them in our day. There is no inconsistency in a minister's preaching the very highest ideals and in practice showing sympathy with human weaknesses and frailties. Jesus not only taught but lived the holy life, and yet he was most compassionate toward those who did sin.

The crux of the whole matter is right here. Are these mat-

ters to be settled by the law or by the gospel? What we need, as a recent writer has said, is not so much "lawgivers as light-givers. For, given the light, the law against darkness follows. Fewer lawyers and laws and legislators; more competent teachers and more competent preachers." The church and the minister's concern is with the inner life and so to regulate the outward conduct, and not by regulating the outward conduct seek to mold the inner life. Laws and lawyers are to be of use the same as public opinion and every other agency for good, but it must be the gospel of Jesus Christ which shall settle the question in the only way that it ever can be settled by bringing all unto allegiance to the Master and making all realize that we are "members one of another."

"To-day as two thousand years ago," says President Hadley, "we have our false prophets, who seek to remedy the errors of a kingdom of the world by another kingdom of the world, whose powers shall simply be transferred from the hands of the conservatives to those of the radicals." May it not fall to our lot to be false prophets. But may we see that what are needed are preachers of righteousness who throughout the length and breadth of our land shall speak to the hearts and consciences of the American people, denouncing their sins of idleness, of luxurious living, of intemperance, impurity and corruption, proclaiming that "whatsoever a man soweth that shall he also reap," that everyone must give an account of the deeds done in the body, calling upon people to repent, turn from their wickedness, and live as in the sight of God, holy and pure lives. It is when the Church through her prophets speaks out in no uncertain terms in regard to the inner life that the outward conduct of men is transformed. A minister who takes this positive and aggressive attitude toward "the unspotted life" will not be likely to be approached by any who are not entitled to seek his services.

A STUDY OF THE CRIMINAL.

REV. WM. HENRY HAYES, EX '01.
CHAPLAIN VERMONT STATE PRISON.

THE criminal is not a different species of the *genus homo*, he is merely a man with some dubious history behind him, placed in a peculiar relation to a strange environment without opportunity for adjustment. This will become obvious as the discussion proceeds. To take a comprehensive view of this subject it will be necessary to block out its treatment in an outline largely suggestive, referring the interested reader to the more expert treatises by Lombroso, Proal, Ferriani and Drákms for full discussion.

The relation of the criminal to society has hitherto been brushed aside as of small consequence, but the increasing pressure of civilization has reacted in producing such large classes of defectives, dependents and criminals that the "*laissez faire*," policy has perforce been abandoned. One of the most promising signs of the times is to be found in the sincere effort that trained men and women are making to unravel the mysteries of penology.

To make these notes pertinent to the subject let me direct the reader to the following topics : I. Crime ; II. Criminal ; III. Prison ; IV. Discipline ; V. Criminal mind.

I. CRIME. What is crime ? One definition holds that "Crimes, in the English common law, are grave offenses which were originally capitally punished (murder, rape, robbery, arson, burglary, larceny) as distinguished from misdemeanors which are offenses of a lighter grade." With crime there is closely associated the thought of the penalty meted out by law. The enginery of the law is next suggested—those who execute the laws, courts, magistrates, sheriffs, police ; those who frame the laws, the state and national legislatures, with society at large demanding and sanctioning the statutes enacted by its representatives. Thus the train of thought set in motion by the word "crime"

shows in its sequence of associated ideas how far reaching this subject is in its human interest.

II. Criminal. The criminal is usually the product of the two great molding forces in life—Heredity and Environment. Sometimes it is one, sometimes the other, many times both may be traced, though experience has demonstrated that often boys from Christian homes and with clean blood in their veins, reach the same end as a Jukes, largely I presume, though atavistic reversion. The criminal class may conveniently be divided into (1) Occasional ; (2) Habitual.

(1) *The Occasional Criminal.* The occasional criminal is the man who yields to the stress of suggestion while under the influence of some stimulant or drug. Under normal conditions your clear headed man of the laboring classes keeps out of state's prison just so long as he remains sober. It will be pertinent to remark at this juncture that fully 70% of crime is committed under the influence of drink. Many times it is difficult to determine whether the spirit of the dare-devil is roused by liquor or is braced up, emboldened to the degree of lawless disregard for consequences. A man on the eve of a crime will often times brace up his nerve.

(2) *Habitual Criminal.* The habitual criminal is either a moral pervert, or is the product of a vicious environment. There are usually three stages in his evolution : The "Boy-stage" from nine to twelve years of age when the lad is a school terror and truant, shows all lack of parental control and gravitates rapidly to the condition of a virtual slave to some "hobo" or tramp.

The "Youth-stage" from twelve to fifteen, when having passed through that period of longing to be free from all restraint, the embryo criminal craves the excitement of the "gang" with its stealthy pilfering of the grocer's basket, the stoning of windows and rummaging of vacant houses and tearing away of brass faucets, all this is done rather in the spirit of mischief-making than with the thought of making a profit from the plunder. Of course these "larks" in time are planned to mean business.

The "Adolescent-stage" from fifteen to twenty-one, when becoming emboldened by immunity from seizure and arrest, your criminal spurns the crimes that are merely destructive of property and takes to the more dangerous but remunerative crimes against the person, as assault, larceny, or burglary.

III. PRISON. In theory the place of detention is supposed to fit the crime. If it be a case of "plain drunk," from ten to sixty days in the town or county jail or work house is held to be a sufficient penalty. The "House of Correction" or the "Reformatory" receives the higher grades of misdemeanants—usually those who are serving a first sentence, or being under age give unmistakeable evidence of criminal tendency. Penitentiaries are based on a reformatory scheme to bring the young men in their charge to self support and honesty.

A man is not a criminal until he puts on the stripes of a convict. Up to that time, though his criminal tendencies may have been perfectly obvious, the judges make a determined effort to give the law-breaker an opportunity to reform *if he will*, by withholding the opprobrium of a convict's name and status. An ex-convict has forfeited his civic rights and a special bill must be passed through the legislature of his state restoring his rights ere he can exercise them. A convict serving a three year term may be made defendant in a suit for divorce by his wife, and a verdict given her on that basis.

The state's prison is usually the corral where those who have served time in other penal institutions are rounded up. This figure would not be thought far fetched, were one to scan the marching lines and observe how like to unthinking cattle many of them are! The place of detention serves in some measure as a guide to the progress the degenerate makes in his criminal career. The occasional law-breaker guilty of a crime is sent to the state's prison, but the crime must warrant a year's sentence. For sentences less than a year institutions designed as corrective rather than punitive are selected. Emphasis is also laid on the indeterminate sentence whereby an offender is given an opportunity to practice his determination to reform. If the penalty exacts a sentence of five years' imprisonment, that time is the maximum and a minimum of four years or four and a half years is given.

IV. DISCIPLINE IN A STATE'S PRISON. The discipline of a state's prison is necessarily rigid and severe. With us there are all classes and conditions, black and white, cultured and depraved, nearly two hundred in number. The temper of the institution is repressive, from the guards who man the massive walls with magazine rifles, to the keepers who check their hourly

rounds on recorders and flash their lanterns in each cell. There is never a moment for the convict working or eating, sleeping or waking, reading or making trinkets that he is free from surveillance. Talking, whistling, laughing, singing,—were one so inclined—is strictly forbidden. The high and low, college man, tough and hoodlum are reduced to the same dead level of silent, if sullen, acquiescence to the rules. Has the reader ever been aware of an uncanny, creepy feeling when in public, and in searching for the cause found it to be in the concentrated gaze of a stranger? One who has enjoyed the experience does not care to repeat it. Then what of the battery of eyes that every moment of every day is taking silent note of your every action? This is a refinement in the discipline to which I find very little attention directed, but which nevertheless plays an important part in the punishment of the convict.

Compliance with the rules is rewarded by reduction in the sentence of five days for each "good" month, also one dollar credit is posted on the books. No convict is allowed to have any money in his possession. All letters both outgoing and incoming are read and objectionable news is erased or the letter is destroyed. Visitors may call once a month for twenty minutes and then only in the presence of the warden or a keeper. Good, wholesome food in sufficient quantity and variety, the service of a physician when ill, reading matter in abundance, and the privilege of purchasing such dainties as pickles, fruit etc. is given.

This is not a very inviting prospect to spread before a free man. Would that the free man had an appreciative sense of his freedom!

V. The criminal mind. In the foregoing particulars are to be found the conditions that react more or less sharply on the criminal mind. The man who passes through the prison portal, is stripped, weighed, measured and who dons for the first time the convict garb, is called to make a rapid adjustment to a strange environment. I have seen strong men in tears after suffering a few days from the utter loneliness and isolation, as a German would express it, "*Heimweh.*" Then a merciful hardening of the sensibilities ensues and he takes his place as a cog in the wheel. I have been surprised to learn that many a convict acknowledges that the prison has afforded him a better home than

he knew outside. In my relations with the convicts I am careful to preserve a sense of respect for the possible latent good in almost every man, and in response, I have been greeted with the utmost cordiality and honesty from the men. In the duties of the chaplaincy there is most ample compensation in the consciousness that no necessity exists to fence from behind the artificial barriers of convention and custom. You meet a man face to face, and you grip his soul when you grasp his hand. No thought of cant, condescension or hypocrisy should arise, either on the part of one or the other. Living by their wit, the criminal class can read human nature readily, and woe to the man concerning whom the word is passed that he is gullible, "an easy mark," or, equally as bad, that he is insincere. I wonder why it is that the average theologue, when preparing for a jail service fancies himself called upon to make a more or less emphatic preachment on the parable of the "Prodigal Son?" Think you that these storm-driven souls cannot parallel from their own experience the dramatic climax of the Prodigal's career? My thought is not, on the other hand, in dealing with this type of mind, that it is necessary to dilute the Gospel. Rather should it be robust, vigorous, virile, direct, to call forth the same quality in the man before you. You will find him sneaking behind the thin excuse that it was some other man, or the judge or jury had a grudge against him—he is as innocent as the proverbial new born babe, and will defend his stand with all manner of asservations. Hold him rigidly to your own inflexible sincerity, and when he comprehends your position, he will begin to reach up to it. No man can have a grain of influence with such a shifting type of mind until he is downright honest himself and compels a criminal to meet him on that level. Among two hundred men I have not met twenty who gave me at first contact a frank acknowledgement, "I'm here because I belong here." The lion and the fox hunt their prey according to their instinct, the lion by the confidence of his strength, the fox by the shrewdness of his cunning. The criminal has the fox type of mind, and before any *permanent* good can be wrought in him, he must be made to face life candidly. I am led to believe that in many instances the criminal is more weak than wicked. The weakness is in moral purpose and the scientist would classify him as an invertebrate. He needs bracing, not

coddling, and he despises whatever smacks of the effeminate or unctuous type of goodness.

In thus making appeal to her "boys" Mrs. Ballington Booth has wrought a splendid work for the Sing Sing prisoners. It is the exceptional return in any investment that yields one hundred per cent., yet the average is very high of those who fight their way back to decency and respectability.

The great, splendid, glowing, motives, incentives and inspirations must be constantly played upon. Hope, courage, joy, self-reliance, self-respect, the tonic quality of honest work, an approving conscience, a deep-rooted faith in the goodness and love of God—these are the anchors a convict needs to hold him in the storm and stress of those awful days when, after being released from his servitude, he tramps from place to place asking for a chance to atone for the past. Many fall, it is alas, too true, and once having learned the way, come back ; but the instances are very numerous where a soul has been awakened and the man restored to society. My own firm conviction, after experience and reflection, is that the reformation that stops short of regeneration, comes to nothing, because of inherent weakness in moral fibre.

A bad man is a tough proposition, a bad woman is a hopeless one. When *she* falls the abyss is so deep and dark and despairing that only an angel of God can bring her back. Prof. Hall has a most fruitful and illuminating chapter on this general subject in his "Adolescence," Vol. I. pp. 325-410.

The great lesson impressed upon the criminal is the deduction —"the way of the transgressor is hard"—and "ye reap whatsoever ye sow."

FACTS FORCING CHURCH FEDERATION.

E. TALMADGE ROOT, B. D. '90.

PROTESTANISM, denominationally organized, has not been a failure. Its achievement in increasing its communicants in the United States during the nineteenth century three times as fast as the population, although that population was absorbed in the conquest of a continent and was increasing by leaps and

bounds because of unprecedented immigration,—will some day be seen to be unequalled in the history of Christianity.

The momentous fact today is that that increase has slackened, if not ceased. When three years ago a state conference of Congregational churches became aware that its net increase for the year had been but one third of one percent, it was alarmed and appointed a committee on evangelism. But in spite of extra efforts, it had to confess the last year a *loss* of one percent. From every denomination come similar confessions. Attendance declines. The financial stringency grows in still larger ratio.

Now this is precisely what we should have expected, had we stopped to think. When our membership has in a century grown from one fifteenth to one fifth of the population, it is obvious that no such relative growth is now possible. Our very success in the past prevents similar success in the future. How completely the ground is covered is indicated by an estimate made by Rev. John W. Conklin in the November Homiletic Review. According to Dr. Caroll's report of 1905, he says, " we have one church for every four hundred people, babies and all ; one minister for every eight hundred, or taking Protestants alone, one for every seven hundred and forty. Of the 92,000 Protestant pastors, 68,000 would be enough for the work on the basis of 1,000 souls to each. You and I would rather have more than less than a 1,000 people of all ages, if allowed our choice, 24,000, pastors then, might be spared." That he is right, will appear from a single concrete case. On a certain avenue in a city of 175,000, stand one Catholic and three Protestant churches. The latter have a total membership of 508 each, (which cannot mean much more than "1300 souls"), and raise $5,800 a year. The priest of the former reported to his congregation the other day that they had raised the previous year $37,900, and unwittingly explained the contrast when he refered to the days of weakness when he took the parish " when there were connected with it *only 1300 souls.*" The necessity of many small Protestant churches arises from our denominational divisions. We need not go to the other extreme. But this is evident : Our present methods and organizations have reached the limit of their efficiency !

This would be true, even were conditions the same. It is

rendered the more sadly true by the change in conditions. The field of the Protestant church has been diminished both in the proportion of the population and the range of their needs to which it can minister. A host of periodicals of every kind supply intellectual stimulus. Fraternal orders offer freer social life. In some New England states, two out of every three you meet are of foreign parentage, which in a majority of cases means nominally Catholic. In some growing towns, the Protestant population is actually declining. The difficulty is enhanced by the shifting of population. In rural towns church constituency flows away. In urban centres it grows too fast to be assimilated by present church methods. In 1850, neither Massachusetts nor Rhode Island had 35 percent in cities. In 1900, the former had 88 percent and the latter 92 percent of urban population. With a possible constituency thus relatively diminishing, is it strange that our churches, which already had nearly reached the limit of efficiency, should face alarming problems?

These facts force federation to the front. This is so, for two reasons.

First, *Common problems must be due to common causes, and common problems can be removed only by common action.* Our mistake is in attempting to meet them by individual efforts, each church working by and for itself. Failure follows as a matter of course. Said a prominent pastor in a New England city: "First one church then another enjoys popularity, when it has an able new pastor: but the churches as a whole make no progress." In another city, the pastors laughingly told me, how one sunday School by its "blue and red" contest built up its attendance for a while, but every other school diminished. The times demand *team work.*

Secondly, under present conditions the churches are so close together that *unless they intentionally combine they will inevitably compete.* They intend nothing of the sort. Neither do the trees of the forest; yet when their branches intertwine above and their roots interlace below, they are rivals to the death. So it is with the churches today. Everywhere I go, I am privately told the same story. In a city of 100,000 inhabitants, with the most magnificent church buildings,—in one case two of the same denomination opposite each other,—I learn: "The rivalry between

the churches is intense." In a town of 30,000, three pastors in the same morning, unknown to each other, told me that they dared not adopt the cooperative-parish plan for fear of the use one pastor, who, as it was actually took members from other churches, might make of it! In a village of 500, where two little home missionary churches struggle to exist, one good lady said of a new family whom she had failed to win for her own: "One thing is sure! I've fixed them so they never will go to the other old church!" Is it any wonder that outsiders are repelled from all, and think of the churches,—so one expressed it,—"as selfish little corporations each living for itself"? Perhaps the fact accounts also for the prevailing apathy of our church-membership itself. The maintenance of one more ecclesiastical institution to compete with its fellows, is hardly an end large enough to evoke much enthusiasm. It is at least significant that in the most rapidly growing town of New England, a Congregational pastor recently resigned, saying: "It is hard to believe that in a city like this, the number that can be reckoned upon to support the Protestant Churches is so small that they must compete for the privilege of edifying them. Such, however, appears to be the fact, and I must turn the work over to some one who believes it worth while."

The churches, indeed, have for a century at least, increasingly cooperated. But this has been incidental. Their main efforts have been denominational and parochial. The time has come when *the emphasis must be placed on work in common*. This is the significance of Church Federation. The only question is, What can be done together? The Episcopal Convention and Congregational Association of Massachusetts in May 1905 made Five Suggestions for Local Cooperation, which the state Federation is bringing to the attention of every community. For larger places, the cooperative parish plan has at least this advantage that it attempts cooperation at the very point at which the churches are tempted to compete, in seeking new families. Comity in the planting of Home Missions is being sought by interdenominational conferences regarding new work and readjustment of that now overlapping.

Large results will come only when the full energy of the churches flows in new channels. But at least federation has begun to form those channels.

IN PROFESSOR HARNACK'S SEMINAR.

GEORGE D. CASTOR, DWIGHT FELLOW, '04.

THE Seminar is the most interesting feature of the German University. In the lecture room the student is merely a listener and comes into no personal touch with the professor. It was therefore with special interest that on coming to Berlin last Fall, I looked to see what subject Prof. Harnack would take up in his Seminar. It was not only a disappointment to learn that they would study Sulpicius Severus, but also a humiliation, for I could not remember who Sulpicius Severus was. Nevertheless I decided to go, and although I came early that first evening, I found the Seminar room already full. Before Professor Harnack came there was a chance to look around.

It was a medium sized room with well filled book cases against the walls. There were desks for about twenty persons and at the sides and in the rear chairs for as many more. I never tried but once to sit at a desk, for their seats had a slant which made one feel all the time that he was slipping down to the floor. But comfort is a very minor consideration here. Despite the uninteresting subject to be studied, there were over forty present the first night and the attendance has kept up well all the winter. Two women have taken the course, one of these as I learned later, is a thoroughly trained church historian who has studied with Prof. Harnack for several years. Naturally the great majority are German, but there are at least three Americans, two Scotchmen, a Dutchman and a Greek.

According to the German custom the students all rose as Prof. Harnack entered. I had seen him before at Yale, but here in Germany his keen glance and quick nervous movement attracted my attention as it had not before, because they were so different from the ordinary German type with which I had already become familiar. There was also a friendliness in his tone and a playful humor now and then in his remarks which made us all feel at home. The way in which he conducts his Seminar is interesting because it is representative. It is not merely a class but a club with what might be called active and associate members. The active members are limited in number

to sixteen. In their selection preference is given to those who have been members before and the rest are chosen on a basis of this number of semesters they have studied. These men (women cannot become regular members) are responsible for the discussion and are also expected to hand in written papers on assigned topics. Besides these are the Zuhoerer, as they are called, who equal if they do not out number the others. They have nearly all the privileges without the responsibilities, frequently even taken part in the discussions. Then there is the Senior Member, who is a sort of secretary, has charge of the library and acts as the Professor's right hand man. The Senior Member this winter has been the able son of Professor Van Soden.

Six or seven pages of Sulpicius Severus are assigned each week as the basis for discussion. In the Seminar itself little if any attention is paid to the text, but whatever throws light on the personality of the writer or the development of the church is brought out by the Professor's skillful questioning. In this way he teaches the men his own methods of working and starts them in the right direction for doing similar work themselves. Our own professors at Yale train us in much the same way. The principal difference is that we are not so well prepared for the work. The German theological students are all proficient in Latin, Greek and generally Hebrew also, before they come to the University. And in a Seminar to which there are so many applicants as that of Prof. Harnack every man has had at least two years of theological work.

Part of the time each week is given to the papers prepared by the men. These are not read but Prof. Harnack briefly sums up for us the contents of each one and at the same time in a kindly spirit points out any deficiencies of the paper and often gives excellent suggestions for future guidance. These papers furnish the only opportunity the German professor has to judge the works of his students until they come up for their pastor's examination.

Every Thursday evening after the Seminar proper is over, a social gathering is held in a nearby restaurant to which all are welcome. These gatherings are very informal and needless to say, do not conform to our standards. But fortunately the American can be excused from the drinking and smoking if he

really desires to be. Prof. Harnack is himself frequently present at these meetings, enters into them heartily and gives all an excellent opportunity to become personally acquainted with him.

The crowning social event is always the Weihnachts fest when many of the former members come back to join in the festivity as our men return for a Commencement. At this "Fest" last Christmas Prof. Harnack took occasion to deny emphatically the newspaper rumor that he intended to give up his theological work now that he has accepted charge of the University Library. He told how the needs of the library had appealed to him and how it had seemed his duty to accept the new responsibility ; but, he went on to say he expected to remain first of all the professor, and, if ever the two offices caused a conflict of duty, the library should give way to the professorship. He further assured the men that his Seminar should always have the first claim upon him. In confirmation of this I might add that he is scheduled for his full quota of courses this coming summer semester.

There is not the slightest ground for the report that liberal theology is dying in German Universities. All indications point in the opposite direction. What surprises the new comer is that liberal theology can be so strong in the University and at the same time so weak in the church. The average pastor makes no attempt to bring the results of his theological training to his people, and only recently have the professors done anything to put their theology in popular form. There are many reasons for this but it points, I think, to a decided advantage of the American system of training over the German, in that one unit is the whole theological seminary and not the group gathered around the individual professor. Yale Divinity School, though a part of a University has also a life of its own, it is more than a sum of its lectures and seminars. This helps the student to keep all departments in their right relation to his life work. He may not be as well trained a church historian or a Biblical scholar but he will be a better leader of his people not only in their religious life but in their theological thinking.

At the same time we owe a great debt to the German Universities which have equipped so many of our own professors for us. To any one interested in scholarly pursuits it is indeed an inspiration to be in a German Seminar under such a great teacher as Professor Harnack.

Berlin, Feb. 26, 1906.

YALE DIVINITY MEN IN WISCONSIN.

EDWIN A. RALPH, B. D. '03.

WISCONSIN likes Yale men. There are thirty graduates of the Divinity School in the state, and between them they maintain a lively Alumni association. This is a large state and the Yale men are in every corner of it. To tell adequately what all of them are doing would be an undertaking which the limits of this article will not allow. Suffice it to say that all of them are busy at the tasks they have been given to perform.

Wisconsin is one of the older states of the Middle West. There are some regious here that are nearly as old in the annals of civilization as many parts of New England. Conditions are more or less stable, in all the branches of state work. The foundations of the religions strength of the state were laid, in large measure, by men who came from Yale College, but from other seminaries, Andover especially. These men did the pioneer work here, establishing churches and founding colleges and academies. Beloit College, which has had a great influence upon the development of the state, had for its first faculty, Yale men exclusively. Only during the last two decades have Yale Divinity men come into the state in any considerable numbers. Consequently little of the pioneer work has been done by the graduates of our department, as is the case in some of the younger states.

And yet, old as the state is, and well established in church work as it is, many of its communities are as frontier as any in the nation. There is a decided variety of conditions and people in this commonwealth. Vast regions are unchurched and larger regions still are poorly churched. Wisconsin presents some of the best mission fields to be found in the country. The need here is much the same as elsewhere: men who will enter with all their enthusiasm into the hard work of the home mission fields. Though we have never had a Yale Band, as our neighbor, Iowa, has, still there is plenty of room for such a Band and a great call for it, also. There are conditions here which will tax the skill and try the spirit of the most able group of young men the school can send forth.

A brief glance at the diverse conditions that prevail here may give us a better view of the need. In the main, the southern portion of the state is as well established as New England. In many cities in this region, the percentage of American people exceeds that of cities of the same size in Massachusetts. The churches have the American spirit and stability and a Yale man feels as much at home here as he would in the churches of New Haven. In the middle and northern regions of the state conditions are quite different. In some of these communities, the foreign population is overwhelmingly in the majority. Foreign customs prevail, foreign ideas rule, and the task of the preacher with the American spirit becomes decidely complex in such places. The people lack stability, the moral nature is undeveloped. The saloon power controls men and politics and sets state laws constantly at defiance. In many of these missionary centers and out-stations, in mining villages and lumber camps, we have a well posted saloon power and an untaught, almost unchurched population, forming a combination that brings wretchedness to the total population and makes the task of the preacher difficult in the extreme. It is not uncommon to find in these regions one saloon for every fifty to one hundred people. The settlements have gotten the start of the churches. In many places, the name of Christ is never heard from one end of the year to the other save in the curses of the men who have been beyond the Church's influence so long that they have lost their regard for the Church.

The distinctive thing about the efforts of the Yale men is not to be found in striking work which each man has done. Taking the state work, in its entirety, into consideration, there is not a great deal that stands as the monument of Yale men alone. The thing which distinguishes them is rather the way in which they have cast themselves into the general work. They have worked at the common tasks, hand in hand, shoulder to shoulder with the men from other schools and from no school, as good Yale men always do. They have come in as strangers, have accepted the posts assigned them and owe their success to the faithfulness with which they have borne the responsibilties of their respective fields. The Yale men here are known as hard workers, who study well their tasks and bring to bear upon them the determination that makes things move. In this way they

have gradually been forging to the front as leaders in state work. A study of our State minutes for several years back reveals how gradually and surely they have been assuming greater responsibilities in directing the religious welfare of our churches.

While we may not make special note of each man's work, we may note the varied lines the Yale men are engaged in. A. L. Robinson '87, State Superintendent of Sunday School work is our only state missionary officer. Other men, however, are connected with the missionary interests of the churches. The leader in evangelistic work in our state is Henry Stauffer '89, the "Prophet of the New Evangelism." To him, more than to any other man in our state, possibly, is to be credited the evangelistic interest in our churches at the present time. In the temperance work we have A. Fehlandt '94, who has written a book on the temperance question and gives public lectures on kindred topics. L. H. Keller '98 is Chairman of the Headquarters Committee of

[*Continued on page 152.*]

NOTES ON RECENT THEOLOGICAL BOOKS.

IN his Stone Lectures at Princeton (London, 1905) Professor James Orr has discussed the subject of *God's Image in Man* with his well-known ability, learning and conservatism. He defends the older views of man's creation, primitive state and first sin, and especially champions the doctrines of original sin and of physical death as due to sin, against monism, evolutionary philosophy and new theology of all sorts. His zeal in refuting "modern views" leads to some curious results, as when he roundly declares that Wellhausen's view (that the knowledge of good and evil in the Fall-story means general knowledge or cleverness) "evacuates the story of nearly all moral content" (p. 219)—a view, however, which is adopted and defended by Dr. Orr's colleague, Professor Denney, in the article *Knowledge* in Hastings' *Bible Dictionary*.

Dr. George Ferries has produced a very good treatise on Theology under the title, *The Growth of the Christian Faith* (Edinburgh, 1905). His advocacy of the moral view of atone-

ment is one of its principal features. He says that "the old forensic theory of the atonement was phenomenally simple and intelligible, but is now untenable" (p. XVI). Hence "successive theories of the atonement have become more and more ethical" (p. 287). He does not hesitate to make discriminations among the scriptural materials which bear upon the subject "There is a truth," he says, "in a saying which has been attributed to the late Bishop Westcott, to the effect that people cannot think each others' thoughts; they can only think their own." "You cannot (says Bishop Westcott) think St. Paul's thoughts or Isaiah's. What I can do is to try to get a sort of proportion from them. St. Paul thought the thoughts of a man of the first century. You must think your own by the teaching of the living Spirit."

PROFESSOR CHARLES M. MEAD'S *Irenic Theology*.

The aim and character of this newly published volume (G. P. Putnam's Sons; New York, 1905) are well indicated in the sub-title: "A Study of some Antitheses in Religious Thought." The object of Dr. Mead is to show that many of the contrasts which are commonly drawn in theology are relative, not absolute, and that when viewed, as Dr. Bushnell used to say, in a "mood of comprehensiveness" they appear merely as two necessary aspects of the same truth, or even disappear altogether. The method of treatment thus indicated he applies to such problems as those of the relations to each other of idealism and materialism, love and justice, sovereignty and freedom and native depravity and personal responsibility.

In the discussion of one topic—Redemption Dr. Mead admits that he is rather more polemic than irenic, though he thinks, and we think, necessarily and justifiably so. He repudiates, root and branch, the penal theory as held by writers like Hodge, Shedd and Strong, the governmentalism of his Andover teachers, and the elaborate combination of formal principles by Denney, and plants himself upon the conception of a dateless passion of God on account of sin as the bottom-truth of atonement. In short, we have here an ethical interpretation which discards the whole apparatus of external substitution and vicarious penalty.

The book is marked throughout by the learning, sobriety and clearness which characterize all Professor Mead's work.

Rev. L. H. Jordan has given us an encyclopaedic treatise upon *Comparative Religion, its Genesis and Growth* (Edinburgh, 1905). The book is particularly valuable for the history and bibliography of its subject. Yale men will note with interest its references to some of our own Professors, for example: Samuel Harris, of whom it is said that those who should master his books "would be saved the trouble of perusing a multitude of others" (p. 471); and George P. Fiske, who is said to have "conducted many researches with conspicuous success" in the wide field of man's religious history (p. 471). G. B. STEVENS.

"GOD'S OPEN DOORS," BY THE REV. T. RHONDDA WILLIAMS.

These are either sermons in essay form or sermons transformed into essays. If they began existence as sermons, they have gained something in the metamorphosis. The author doubtless secures a wider reading for them by obscuring the sermonic form, after the manner of Dr. Watson, who has shown much good sense and skill in turning sermons into essays. The modern reader will tolerate the clever essayist and his essay when he would turn away from the preacher and his sermon. They reveal afresh the gifts of the cultivated modern Welshman. The ministry of English nonconformity has been greatly enriched by the capture of the best trained Scotchmen and Welshmen. There are no preachers in Christendom that are their superiors. The value of these discourses is in the modern quality of their thoughts and in the excellence of their literary style. The freshness with which the truths of Christianity are made to stand out in the lights of modern habits or thoughts is the noteworthy thing. The doctrine of evolution is made to do duty copiously in this interpretation of the problems of religion, and the physical sciences furnish abundant material for fresh illumination. The concrete quality of the literary style of these papers, their lucidity, and force of utterance, solicit at once the reader's interest and hold it. It is an admirable book in the freshness of its thought and in its skill in interpreting truths that have become hackneyed and commonplace. It speaks to thought and incentive and is promotive of a high type of religious meditation; the themes are various, in the hands of the author they prove fruitful and helpful, and the literary touch of a master never fails.

L. O. BRASTOW.

Yale Divinity Quarterly.

OSCAR E. MAURER, '06, EDITOR-IN-CHIEF.
KARL O. THOMPSON, '07, ASSOCIATE EDITOR.
HENRY D. SMITH, '08, ASSISTANT EDITOR.
WILFRID A. ROWELL, '06, ALUMNI EDITOR.

PROF. EDWARD L. CURTIS, PH.D., FACULTY ADVISOR.

MARION L. BURTON, '06, BUSINESS MANAGER, 626 E. D., New Haven, Conn.

SUBSCRIPTION PRICE, 50 CENTS A YEAR
if paid prior to Jan. first. Otherwise, 75 cents a year. Single copies, 20 cents.

The date upon a subscriber's address, indicates the expiration of his subscription. It will be assumed that a continuation is desired unless notice to the contrary is received. Address ALL communications to the YALE DIVINITY QUARTERLY, Box 917, Yale Station, New Haven, Conn.

The Lyman Beecher Lectures on Preaching were given this year by Rev. Charles R. Brown, pastor of the First Congregational Church, Oakland, Cal. The general subject was "The Social Message of the Modern Pulpit." The lecturer has come and gone and enough time has passed to gather the lasting impressions of the course. The lectures were especially valuable from a homiletical standpoint. The manner in which Mr. Brown took up the chapters of the Old Testament telling the experiences of the Israelites and applied the expository method of preaching was a valuable lesson. His picturing of the close parallelism between the Old Testament conditions and modern conditions together with the application of old principles to new problems was a masterpiece of homiletic art. Mr. Brown not only spoke about the value of the expository sermon, he showed in a most practical way the power and effectiveness of this type of preaching. The way Mr. Brown drew his illustrations from the common world of men and affairs was most helpful in its suggestiveness.

The vivid portrayal of modern social conditions had a distinctive result in removing the lectures from any purely academic spirit and tone. The course was about the world of to-day with its problems and desires, the joys and sorrows. It is a great thing for the student, lost for the most part in abstract study, to be reminded that there are little children who are forced to labor, women who suffer want, and men who need social redemption from industrial oppression as well as salvation of the soul from sin. These conditions brought clearly and forcibly to mind the great need of the kind of help in the world the men here are learning how to give.

The practical suggestions as to the way the minister and the Church could be most helpful and efficient in dealing with social problems seemed wise and careful throughout. To exalt the spiritual above the

natural; to aid in the growth of an intelligent good will; to help in the shaping of public opinion; to reveal to the people the deeper sources of motive for social effort— all these are things that every man who heard the lectures will strive to do.

Fully as helpful and inspiring as the lectures was the lecturer himself. His deep interest in the things of which he spoke; his own personal experience in dealing with many social problems; his spirit of enthusiasm in making the pictures of social life live before his hearers; his faith in the Church as the best means of helping modern society to better things; his evident pleasure in giving himself with all his strength to the men —these are some of the reasons why he made a lasting impression upon the students of the Divinity School. The informal conferences in which Mr. Brown gave helpful suggestions about many phases of church and Sunday School work were of great value. We wish to refer to Mr. Brown our high appreciation of his lectures and to extend our thanks for giving to us a glimpse into "the large field of social service."

YALE DIVINITY MEN IN WISCONSIN.

(*Continued from page 148.*)

the Wisconsin Anti-Saloon League, a very strong and efficient organization. J. P. Deane '98 is popularly and rightly styled, the "Bishop of North Wisconsin", as he interests himself in the religious welfare of a vast region around Lake Superior. In the movements towards a developed form of worship J. H. Chandler '77 takes the lead, and is often called the "Priest of Congregational High Churchmanship." He is also interested, as are other Yale men, in a better unification of our churches for more aggressive work. P. H. Ralph '01 and Grant Clark '03 are working up a very successful series of fellowship meetings, having in view a better handling of the difficult problems of the small mission fields in that region. A strong effort to reach the foreigners, largely through their own men, is being made by these men. Clark has also made a name for himself by forcing the officials in his city to enforce the laws, and has given respect for law a new birth in a city which the saloons had ruled at will. In Educational circles we have had President Eaton '75 of Beloit, who in less than twenty years brought Beloit from a weak institution into the position of one of the strongest and best equipped colleges in the Middle West. Robert C. Chapin '90 is an honored professor in this college. W. M. Ellis '87 is Principal of Endeavor Academy one of the three Congregational Academies of the state. W. H. Short '90 has successfully carried on a religious day school for the children of his congregation. H. R. Vaughn '89 has been managing a summer Bible conference at Elk Mound. Prominent Educators were secured and a strong work done. These few instances, varied as they are, give an idea of the ways in which the Yale men are entering into the work in Wisconsin.

One matter of no little importance owes much of its weight here to the Yale men. The growth of the new theology in our state has been steady and stable. Wisconsin is not a very conservative state, but the older ideas have been quite thoroughly intrenched in our churches. In all portions of the state, there is a dissatisfaction with the older views, and an increasing demand for a more modern and adequate interpretation of religion. While it is true that our men have had much to do with creating this dissatisfaction, it is equally true that they are leaders in the movements towards a theology that will satisfy the modern mind The leadership our men assume in this matter is unquestioned. In taking a strong position in favor of a theology that harmonizes with the thought of the age and that meets the needs of the men who think, they are being true to the training Yale gives, and the spirit that characterizes her attitude to all things. Allied with this "love for the truth" is the passion to serve. What is the message men need? How best can it be stated to serve their needs? Ask any of our men, what questions weigh most heavily with them, and the reply is invariably, the task of interpreting religion in such a way tnat it shall be real to men. The Yale men in this state are doing a magnificient work in their eager, serious, efforts to establish in all our churches the principle that the open mind and the loving heart form the necessary attitude to all the problems of the day.

Such in most general terms, is a suggestion of what Yale men are doing in Wisconsin. The other Seminaries have strong men here who are doing their share in the great work of the state. It matters not in what region of this state, nor with what problems and conditions surrounded, the Yale men will be found entering into their tasks with humility and devotion, and with that dogged determination that impels them to concentrate their strength and skill upon their tasks, whether they are likely to succeed or fail. They have thrown in their lot with the humanity around them and are working to raise the moral standards of our citizens. Were they doing less than this they would be false to their calling and their school. That they are working as they are is simply the evidence that they are measuring up to what is expected of them.

SEMINARY NOTES.

Since the last issue of the QUARTERLY the Lyman Beecher Lectures have been given by Rev. Charles Reynold Brown of Oakland, Cal. Mr. Brown's subject was "The Social Message of the Modern Pulpit." A review of this valuable course of lectures appears elsewhere in this issue. We have had also, a series of four lectures from former Dean F. K. Sanders on "Religious Education and the Church," which presented a very important problem in an instructive way. Our Friday noon chapel talks have been continued as usual with much profit.

Professor Curtis, who has been confined for some weeks with an attack of embolism, affecting his sight, a result of a trip to Chicago to attend the funeral services of the late President W. R. Harper, is now with his classes again.

The Divinity School held its eighth annual banquet at the Y. M. C. A., February 22, the occasion being a most enjoyable one.

The Yale-Harvard Debate will be held in New Haven, March 30, and the Divinity School has two of the three Yale representatives—J. N. Pierce '06 and H. D. Smith '08. The question for debate will be the Municipal ownership of urban railroads in New York City.

Divinity Men will miss the genial face of "Captain" E. F. Hill, who retires from the Superintendency of the Divinity Hall at the close of this term, after a service of over twenty years. Mr. and Mrs. Hill have won the esteem of generations of students.

The following prize scholarships were announced early this term, based on the work of the Fall term: Fogg 1906, M. L. Burton, O. E. Maurer, L. C. Porter; 1907, D. A. Leavitt; 1908, D. W. Kurtz, T. B. Lathrop; Allis, 1906, D. J. Cowling, W. A. Rowell; 1907, H. E. Brown, K. O. Thompson; 1908, W. L. Ferris, P. E. Matthias, H. D. Smith.

ALUMNI NOTES.

1850—Rev. Leonard W. Bacon has resigned Assonet, Mass.

1872—Geo. P. Gilman resigns Waverly, Mass.

1873—Chas. N. Fitch called from Laignsburg, Mich., to Cornwall Church, accepts.—Geo. F. Waters accepts Woodstock, Ct.

1879—Rev. F. Stanley Root died at New Haven, Jan. 18, 1906.

1885—Geo. E. Paddock called from Keokuk, Iowa, to Boise, Ido.—J. A. Stemen accepts Presbyterian Church, Stevens Point, Wis.

1888—Rev. H. H. Morse resigns Milford, Ct.—J. E. Herman resigns Milford, N. H., to practice law.

1890—Lincoln A. Halp resigns Broadhead, Wis.

1892—Richard Owen accepts Hyannis and W. Yarmouth, Mass.

1894—Jn. W. Norris accepts Bethesda Church, Edwardsdale, Pa.

1895—Chas. E. Reeves accepts Princeton, Mass.

1897—W. H. Short does not accept Shiocton and Ellington, Wis.

1898—Jn. K. Moore installed at Orange, Mass.—A. J. Wyckoff installed at So. Glastonbury, Ct.

THE PHILOSOPHY OF RELIGION

By Professor George Trumbull Ladd, LL. D.

Professor Ladd has given us a treatise worthy of his reputation as a psychologist whose entire life has been in preparation for these two volumes so full of knowledge, inspiration and life.—*Baltimore Methodist.*

2 vols. $7.00 net, postage extra.

THE APOSTOLIC AGE IN THE LIGHT OF MODERN CRITICISM

By James Hardy Ropes,

A vivid and authoratative account of the Apostolic age, the spread of the Gospel and the beginning of the Christian Church.

$1.50 net, postage extra.

THE DEVELOPMENT OF PALESTINE EXPLORATION

By Frederick Jones Bliss,

A most interesting and comprehesive description of Explorers and explorations in Palestine and Syria from the Earliest times to the present day.

$1.50 net, postage extra.

THE PROBLEM OF THE OLD TESTAMENT

By James Orr, DD.

This work was awarded the Bross prize of $6.000 at Lake Forest College in 1905. "A safe strong and conservative statement of the truth of the Old Testament."—*Herald & Presbyter.*

$1.50 net

Charles Scribner's Sons

1899—F. E. Bolster resigns Sheffield, Mass.

1900—B. T. Root accepts Second Church, Columbus, Ohio.

1901—Frank M. Sheldon installed at First Church, Rockford, Ill.

1902—Jn. Bicknell accepts Kennebunkport, Me.

1904—A. F. Hertell accepts instructorship at Phillip's Academy, Exeter, N. H.

1905—Rev. A. R. Brown called to Hutchinson, Mass.

HATS, HABERDASHERY, SHOES
AND MEN'S CLOTHING.
SOLE AGENTS FOR
Atterbury System Clothes
854 Chapel Street, - - N. Y. Store, 39-41 Cortland St.

LAMBERT

FRED. W. NEUMANN.
... BARBER SHOP ...
Guarantee first-class work. Hours: 7 A. M. to 8 P. M. Saturdays until 11 P. M.
Closed on Sunday. 852 Chapel St., NEW HAVEN, CONN.

Established 1830.
KIRBY & SON,
JEWELER AND SILVERSMITH,
Makers of Society Pins, Badges, etc. Yale Souvenirs a Specialty. 822 Chapel St.

HYMNS OF WORSHIP AND SERVICE
Already Recognized as Standard.
543 Hymns and Tunes. 60 cts, Cloth, 75 cts. 1-2 Mo. Some Important Adoptions.
William's College Chapel, Williamstown, Mass.; Pilgrim Congregational Church Cleveland, Ohio; Union Park Cong. Church, Chicago, Ill.; Central Cong. Church, Meriden, Conn.; Western Theo. Seminary, Chicago, Ill.; Boulevard Cong. Church, Denver, Colo.; First Cong. Church, Omaha, Neb.; Olivet Cong. Church. Boston, Mass.; Free Evan. Cong. Church, Providence, R. I. These are but a few of the Congregational Churches that have adopted this book. Published only in the Spring, already five editions have been required to meet the demand. A free returnable copy will be sent to any pastor who may wish to examine the book with a view to adoption.
THE CENTURY COMPANY, Union Square, NEW YORK CITY

J. J. KRAFT,
Merchant Tailor,
26 Centre Street, NEW HAVEN, CONN.